The Chicago Tribune.

VOL XXII. CHICAGO, MONDAY, DECEMBER 14, 1868. NUMBER 166.

WASHINGTON.

Mississippi Before the Reconstruction Committee.

The Retrenchment Committee and Commissioner Rollins.

The Northwestern District Superintendency.

Caleb Cushing's Mission to Europe.

Simultaneous Congressional Elections in all the States.

Union League Memorial on Election Frauds.

Special Despatch to The Chicago Tribune.

WASHINGTON, Dec. 13.

CONGRESSMAN ROLLINS TAKES THE RETRENCHMENT SYSTEM.

The committee of five appointed by the Constitutional Convention of Mississippi, to canvass the vote cast upon the new constitution of that State, and to report the same to the Committee on Reconstruction Committee to-morrow. Upon examination they have found no evidence of intimidation that in three counties colored voters were driven from the polls, and in two counties prevented from voting, and that the entire property corrupted upon Reconstruction party the constitution by a handsome majority. The convention adopted the report, and memorialized Congress, through this committee, to admit the new constitution properly adopted. The memorial upon which it was based that the most Democratic, were taken under by General Sheridan, and forwarded all returns promptly. Military officers are required to the representations of the states having been complied by the Republicans now acting there. These members of this committee say that the book so surrendered by the Republican of Washington to secure the continuance of the Republican in Mississippi, since they arrived the Virginia party, now in the city, have reported the Mississippians to vote for the constitution, the attempt to form the terms retained. this the most gratuitous piece of impudence that has come to their knowledge, three out of eighteen in Mississippi are Democrats, appointed by the Republicans, and a majority were in other.

COMMISSIONER ROLLINS.

A member of the House Retrenchment Committee will, in view of the facts brought to light in the investigation of whiskey frauds in New York, ex. officially on Commissioner Rollins, to-morrow, and will move to strike out his present salary from the 4th of March.

ADVANCE SUPERVISORS.

The only inspectors now are the supervisors not appointed by the President, and they are principally Iowa, Minnesota and Nebraska. There is a good deal of talk around going on the Congressional men retained in the appointment, and one or two of those are likely to be removed. The Democratic members of the committee if he does not accede to their wishes in no instance. There are four or five of these, some of which are from Iowa. Senator Harlan is particularly pressing a man named Stone, to whom some other members of the Iowa delegation that so strongly object. The Democratic committee would at once make the appointments, and would not be surprised to see some of the dozen Congressmen who retained to resign their fighting and leave him free to exercise his judgment in making appointments.

SENATOR CORBIN'S MISSION TO PORTUGAL.

One of the principal themes of conversation among the Republican members of the House Department gossip has recently had enough has been learned to that Senator Corbin is the enemy that he has gone to Cuba. It is believed that Mr. Seward, in the Foreign Committee of the Senate, which has not come. Mr. Corbin's business in Portugal is not known, but his character for diplomacy is undoubtedly one Secretary Johnson and communicated views of the administration in the present Cuban and Alabama claim question. It is understood that Mr. Corbin's mission is not John P. Hale and others in the senate to restrict the business our present and the new Spanish Government. It is thought he may also look after certain business matters that have been in French courts. He will be heard from in England. Mr. Seward was not consulted in the matter, we know who was President, though first objecting, finally consented.

SUB-COMMITTEE OF APPROPRIATIONS.

The Sub-Committee on Retrenchment, of which Judge Orth of Indiana is the Chairman, are engaged in their investigation of the affairs of the Treasury Department, particularly of the Printing Bureau. There is reason to believe that they have found everything as ready in this bureau as in the Secretary of the Treasury's office. The committee do not expect to report before the holidays, and probably not for a couple of weeks. The Committee on Appropriations, of which General Van Wyck is Chairman, will, during the present week, probably report the new constitution properly adopted. The result upon which it was held

The Tribune.

MONDAY, DECEMBER 14, 1868.

THE DAILY TRIBUNE is issued every morning (Sundays excepted), and can be had at the counters of the New York Periodical Depots, Newsboys and Ferries, for the trade. THE WEEKLY TRIBUNE is issued on Thursday, for the mails and sale at our counters, and newsdepots.

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HOW THIRTY MILLIONS WERE LOST.

The perusal of Secretary McCulloch's report to Congress confirms his explanation and defence of his interference with the stock and money markets. The extraordinary rise of the Secretary on those points seems to be entirely satisfactory to himself, and he assumes an air that indicates his perfect confidence in securing the approbation of Congress and the public. He says that "the complaints of interference on his part with the bond market have been the result of want of reflection or imperfect knowledge of the financial condition of the government." The Secretary says that after the war was over the government owed a large amount of temporary loans and certificates of indebtedness, and as immense sum to the army, navy and contractors. He described the wonderful success of the 7.30 loan, by which 830 millions of dollars were borrowed from the people in a few months, which enabled the government to pay off the military and naval forces and maintain its credit with the world.

On the first day of September, 1865, the acknowledged debt had reached its maximum, and consisted of the following items:

Funded Debt	$1,109,300,168 50
Matured debt	200,000 00
Interest thereon	200,140,720 16
Certificates of indebtedness	22,000,000 00
Five-per-cent legal-tender notes	356,000,000 00
Compound int. legal-tender notes	16,000,000 00
Seven-thirty notes	830,000,000 00
United States notes, legal-tenders	382,000,000 00
Fractional currency	26,844,541 31
Temporary requisitions	8,111,200 00
Total	$2,900,596,629 97
Deduct cash in Treasury	95,596,629 97
Balance	$2,797,000,000 00

What is meant by the "funded debt" in the first item to the part on which gold interest was paid. It consisted of 6-20s, 10-40s, and other gold-bearing bonds.

The Secretary then proceeds to explain to Congress as to the skilful manner in which he entered the market and sold 5-20 bonds drawing six per cent interest in gold, equal to nine in currency at the time, and with the proceeds bought up compound legal tenders, drawing six per cent currency interest, five per cent legal tenders, and greenbacks drawing no interest—of the latter he bought and burnt $77,000,000. But his great test, and the one on which he plumes himself the most, was the sale of the $830,000,000 of 7.30 six per cent gold interest bonds in New York, and, as the money received therefrom, pertaining the 7.30s, and paying certain brokers of the "Financial Ring" a shrewd commission, can for selling $830,000,000 of 7.30 bonds, and another for buying an equal amount of 7-30s.

We assume that he realized as much for the 7.30s as he gave for the 7.30s; but it would be well for the Ways and Means Committee to look into this magnificent transaction, and ascertain whether the government made or lost money by the operation.

What commissions the Secretary paid the "Treasury ring" brokers he omits to state in his report. Assuming that it was one-quarter per cent, certain favorites made the nice little profit of $2,075,000 for selling $-30s and $2,100,000 for buying 7.30s, or four and a quarter millions of dollars for both jobs. Whatever the commissions may have been the favored few brokers feathered their nests quite warmly.

But what was the necessity for purchasing the 7.30 bonds out of the hands of the people in advance of their maturity? On this point the public want light. The reason never could be understood, although the Secretary of the Treasury and commissioners may strive some people to afford us a clue to the secret. We will let the Secretary state his reasons in his own language. He says:

> The 7.30 Treasury notes were, by law and the terms of the loan, convertible at maturity, at the option of the holder, into 6 per cent bonds, or into 5-20 bonds of three temporary obligations to which they were issued, or into 10-40 bonds, or into lawful money, at the option of the holder. The conversion was accomplished as follows:
>
> | | |
> |---|---|
> | August 15, 1865 ..... | $180,000 00 |
> | September 15, 1865 ..... | 1,000,000 00 |
> | October 15, 1865 ..... | 1,000,000 00 |
> | November 15, 1865 ..... | 1,000,000 00 |
> | December 15, 1865 ..... | 1,000,000 00 |
> | January 15, 1866 ..... | 1,000,000 00 |
> | February 15, 1866 ..... | 1,000,000 00 |
> | March 15, 1866 ..... | 1,000,000 00 |
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> | October 15, 1868 ..... | 1,000,000 00 |
> | November 15, 1868 ..... | 1,000,000 00 |
> | December 15, 1868 ..... | 1,000,000 00 |
> | Total ..... | $830,000,000 00 |

There is another peculiar feature of this forced funding process which we have not stated. The greater part of the 7.30 loan was taken by the rebel sympathizers. Not less than a third of those bonds were sold or bought by the friends of the West. When Mr. McCulloch entered the market as a purchaser of those securities, he run up their price and tempted holders to sell them. He set thousands of brokers, shavers and speculators to hunting and ferreting out people to whom the 7.30s, who otherwise would have quietly kept them until their maturity, then exchanged them for 5-20 bonds, and had the latter now. The Secretary then swept the 7.30s out of the hands of the masses and prematurely poured eight hundred and thirty millions of 5-20s into Wall street, glutting that market, depressing their price and casting vast quantities to be exported to Europe and sold there. But for this amazing kind of financiering hundreds of millions more of 7-30 bonds would now be in the hands of the plow-holders, thereby strengthening the public credit, raising the value of the bonds held abroad, and saving millions of interest in gold now paid to foreign holders. It is impossible to estimate the injury this funding blunder has inflicted upon the national credit.

THE TRIBUNE AS A RELIGIOUS NEWSPAPER.

The Rev. T. M. Eddy, D.D., of the Indiana Avenue Methodist Episcopal Church, preached a sermon last evening on the religious aspects of The Chicago Tribune's newspaper, which he finds to be of the Unitarian cast. Last spring we were much complimented upon our supposed conversion to Methodism under the auspices of the General Convention of that body. It is not an uncommon thing with us to be accused or congratulated, as the case may be, upon an alleged leaning to Catholicism. We have often been charged with a special dislike for the Episcopalian form of worship; and all causes of religionists, except the Jews, hold us guilty of heresy on the Sunday question. Next spring we shall perhaps be rated with the Swedenborgians.

It is hardly worth while for us to make either denials or avowals of religious belief. As secular journalists, we have nothing to do with religious matters, save as they bear among the news of the day. We aim to keep clear of sects as far as possible, and to treat all forms of religion, which profess to inculcate virtue and morality, alike and all with respect. It is unfortunate to stand clear of sects, we are perhaps not more steadfast than the Methodist Church is in endeavoring to steer clear of politics. We shall not, however, denounce the Bishops or the Bishop for ourselves until some time after the Methodists demand a member of the Cabinet.

Under Unitarianism, we do not even know what it is. We have a recollection of a violent controversy which rent the early Christian Church, on the question of the *Homoiousian*, led by Athanasius and Arius respectively, the one contending that the Father and the Son, in the Holy Godhead, are "consubstantial," and the other that they are only "similar." The precise of all ages have ridiculed this controversy, in the course of which Arius was excommunicated and A. Athanasius driven into exile; as "a difference without a thong." Hilary, the pious Bishop of Poitiers, himself one of the victims of the persecution, has left on record his astonishing gas to the futility of such controversies:

> "It is strange," he says, "equally deplorable and dangerous, that the Church of God, the Treasury that the graces of holy souls might not be increased by acts of charity, should be made to be converted into 1.30 bonds, it was more important that the Church should be united to each other. In regard to points that were not necessary to be known, and in which a mistake, the votes would be rewarded for participation, and hence arose the necessity of further issues, or the sale of some kind of securities. Of the nature of the bonds that we have done, we defend those who repent, we condemn those who defend, we absolve those who confess either the doctrines of others or our own errors in that of others; and reciprocally loathing one another to pieces, we have been the cause of each other's ruin."

The Council of Nice was called to settle the controversy, and this body, under the auspices of the Emperor Constantine, rejected the *Homoousian* up and the *Homoiousian* down. Arius and his followers were then sent into exile, but their creed

AMUSEMENTS.

Sermons and articles on amusements are a favorite topic, especially on the pulpit is well exploited. Mr. Beecher has recently had occasion to speak upon the subject because of the existence of a controversy.

At the outset, it is hardly necessary to say that if there were any point, in dispute, No one really thinks it wrong *per se* to amuse himself; even the "earnest" clergy indulge in recreation when they can find any innocent enough. The real question is as to the manner of amusement. And here the clergy take one side, and almost all the rest of men the other.

The clergy refrain from dancing, and Busby's cards, and talk-parties, and church socialables. Men and women like the opera, the theatre, dancing, whist, billiards, and talk-and-card parties. The clergy denounce all these from the pulpit, and when pressed for a good authorities answer, at last, "books." Mr. Beecher instances Bacon, Lamb, and Coleridge, though he seems to forget that Lamb was very fond of "the play," and is therefore dangerous to unsophisticated minds. Bacon is jolly reading, especially his "Novum Organum," and Coleridge is particularly adapted to the common mind. But the Rev. Mr. Goodwin ever reflect that if his hearers were up to reading Bacon and Coleridge, they might possibly be beyond the ordinary clergyman's pale?

The preachers preach as if we were all good readers, whereas the fact is that, save of the clergy themselves, but a small portion are readers at all. Goodwin Reading, except of novels, is not recreation; it is labor. Bacon is no toy for an hour's pastime.

Treated in a peculiar calling, the clergy do not notice that the most of man need and seek for some kind of "fun." Release from care and gravity, boyish sprightliness and abandon, appear to be demand of tired minds and bodies. And it is best that such wants be gratified. Men but longer and are healthier when they can have a little fun every day. And being led by imperious nature, they probably will seek and get their merriment somewhere.

As to what they are mostly merchants and mechanics and day laborers, and not scholars and artists, they will be apt to get more fun out of a "lark," or a game of whist than out of Bacon, Lamb and Coleridge. In fact, they will get more benefit out of eating bacon and lamb than out of reading them.

The present attitude of the clergy is insensitive. Without noticing the fact, they stow themselves as Puritans and would force the whole world into ascetical ideas. Their notion of society is an excellent state is plenty of meetings and all the children good Sunday school scholars. The world is not prepared for such a millennium. The clergy would ruin the strengthening, intellectual (!) nourishment of their people. Sunday would be awfully solemn, and Monday would be the devil to pay before him. Common men would read Edwards for pastime and "Coleridge" for sport. Men would smile, but seldom laugh, and human life would present the pic nesque spectacle of a lovely canal. *It is far from rigid* NOW, but we like it so much better than we would like the rest.

Of course it is denied that this is a true picture. The clergy exclaim: "Men must have recreation—only it must be innocent." Innocent! Innocent! Not the opera, nor theatre, nor cards, nor dancing, nor billiards. Well, then—what? Games—as "Puss in the Corner" and "button, button, I've got the button"—church socables, and whatever else Satan in human nature can without difficulty endure? or shall we stay at home, getting and keeping every day dull, but "entirely safe"? If there is no other alternative but one of these two for people who are willing to be devout, but still have a tendency to live with some relish, we have fallen on barren times.

Of course the question is not at all practical. Neither Mrs. Partington nor the Ministerial Unison can ever expect to push back the Atlantic with their brooms. The most dilettanti set some store by common sense. And the pulpit's have overcharged their disapprovals, will continue to do what they like, especially when they see no harm in it. The churches probably will have them also, and they will often be made up of the same people. The comet continues to burn in spite of the Pope's bull. It is hard to make well-to-do people over conscious, and our city concregations are happily in comfortable circumstances.

THE MOTE AND THE BEAM.

Clergymen have a pleasant way of parting each other off. An example is given in the *Advance*, in a recent issue, took the Methodist Church to task for permitting and tolerating sins in their Councils—in which the Methodist Church has spurned the blacks as pewholders and the like. The *Christian Advocate* replies, advising the *Advance* to cast the beam out of the Congregational eye before it undertakes to cast the mote in the Methodist eye, by publishing the following letter from a gentleman in New Orleans concerning the Congregational Church in that city:

> "But the Advance is anxious for a genuine Christian Church, and has a special love for the common people; we advise it to proceed at once to establish a Congregational Church in New Orleans. The experiment of a Congregational Church in this city would be a success. The common people here are not Christians, and the privilege of uniting in the work, in the Congregational Church, would be highly appreciated. And it would be a great blessing to the city. Let the Advance send on a minister at once."

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The hanging of the remnant of the Reno and Anderson tribe of express robbers was one of the most daring deeds of the kind in the history of the country. Seventy or eighty men, scarcely disguised as to their features, and not at all to their purposes, came by rail into a city of twenty-five thousand inhabitants, took possession of a jail, which seems to have very little in the shape of fortification, battering down the doors and locking the guards and keepers of the jail for the week until they are dead. The mob then return by rail to their homes speaking that they have put the dread of a garroter-desperado-whelp and hog upon the terror of Southern Indiana, and whose proceeds was not only a perpetual menace to the lives of those men, but an enormous drawback to the prosperity of the community.

Public opinion in Indiana seems to be divided on the question whether this act was in any sense justifiable. Probably nine-tenths of every jury who read the reports of the transaction will say that although it cannot be justified it is just worth while to risk the mistake alive again. The New Albany Commercial attributes the act to lynch law. Improper as any lynching is, unquestionably that the criminal law cannot be enforced—that it is embarrassed by so many technicalities that nobody can be adequately punished for any crime. It is not to be supposed that technicalities are introduced into the rules of courts for the purpose of impeding the course of justice. They are designed purely to give the prisoner the benefit of any doubt which may exist. The lynching of the Reno-Anderson tribe is, therefore, regarded by the people engaged in it as that they were accomplishing a result which the law was powerless to effect.

Hartford (Conn.) Christian Women's Association invokes executive evening instruction in the public schools for girls.

In Somerville, Dunn County, Wis., $2000 worth of hops were destroyed by fire on Saturday night.

Portland is to have a Young Men's Christian Association, on Saturday week.

Services in Plymouth Church, Lake and Morgan streets, are raising money. The saints have no dealings with the Gentile sinners.

Boston is to have a new and splendid theatre, on Wallack's and Booth's Theatres, New York.

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BOSTON.

What Robert Browning's New Book is About.

A Budget of Art and Literary Gossip—The New England Tragedies Again Rebuked—I Turn by John G. Whittier on the Presidential Election.

From Our Own Correspondent.

BOSTON, Dec. 5, 1868.

"THE RING AND THE BOOK."

I wrote you last week such facts about Mr. Robert Browning's new volume, the first half of the responsage of his life, as I could gather from a rather hasty examination of the advance sheets. It has since then been published in the United States, or, perhaps, comes no more within the province of a Boston correspondent; but as I have read it, and in I imagine very few people outside the publishers' establishments and periodical offices can at this early day share with me that distinction, I cannot refrain the temptation of telling the readers of THE CHICAGO TRIBUNE something about the very unique and remarkable plan and structure of the work.

The "Ring" is metaphorical. The "Book" is as the volume which the first actually picked up to an Italian bookstall, giving the record of the legal proceedings connected upon a crime of murder committed in the seventeenth century. He described all connected with the case in terse, fiery sentences, which read as if they were struck off in the heat, and the capacity of the accused, as one-half of Rome held it the next day. Then he goes back and tells it all again, from the standpoint of a member of the other half of Rome, or the side of society allied to her; the murderer fully blackened in the bitterness of the wife, and the designing villainy of her parents. Then he tells it again in the form of a third new grouping of the facts, from another outside point of view, and so on, and so on, for a fourth and fifth time. Then he tells it yet again, all the facts and circumstances, as coming about the husband, himself as he claims, the slayer of his wife in self-defence. Then he tells it yet again in the defence of the priest accused of complicity in the murder of the wife above-mentioned, but who denies positive connection with it in so far as the present volume carries us. Then he tells it yet again, in the form of a book we know that Mr. Browning intends to publish, the judgment of the Pope upon the whole matter, and the sentence passed upon the murderers. Then he tells it yet again, from a more remote point of view—as it is told by the people who live after both dead, as it is told in court by the counsel, as it is told by the jury, as it is told by the prosecuting counsel; as it is told by the judge who tries the case, as it is told by the executioner who executes the sentence of death; and it is told by the condemned man himself, in the form of a letter to the Pope, which is the most powerful piece of writing in the volume. I have not read it, but I suppose

WASHINGTON.

Special Despatch to The Chicago Tribune.

WASHINGTON, Dec. 15.

SENATOR DRAKE OF CENTRAL[illegible]

Senator Drake has written a letter on the question of the recent split-up and the terms necessary. His views are same as in the resolutions adopted, which is as follows:

That there is no broader ground which can be taken except one, which, by reiterating with increased emphasis the principles of the Union as declared in the Constitution, will rebuke the spirit of faction and disorganization which has attempted to destroy the Union of these States, and which now seeks to destroy the Government established by the fathers of the Republic.

That we are unalterably opposed to the doctrine that the Union of these States is a mere voluntary association, which may be dissolved at the will of the parties to it, and that the Government established by the Constitution is a mere agency, whose action may be terminated at the will of the principals who created it

THE PULPIT.

Indiana Street Methodist Episcopal Church.

Science and Theology.

With Some Remarks on The Chicago Tribune.

Sermon by Rev. Dr. Eddy.

Remarkable Discourse in Westminster Church.

Sermon by Prof. Swing.

REV. T. M. EDDY.

There was a large attendance at the Methodist Episcopal Church, on the corner of Indiana avenue and Twenty-second street, on last evening, to hear the Rev. T. M. Eddy preach one of his interesting sermons upon the relations of science and theology. The text was taken from The Chicago Tribune and its teachings. We publish a full report of that portion of the reverend gentleman's discourse which relates to this paper. The editorials from which he quotes are reproduced below. The text was the twentieth verse of the sixth chapter of St. Paul's Epistle to Timothy:

THE SERMON.

In this country the daily press has become a gigantic power, which it were folly to brand as undesirable. In no American city—excepting perhaps New York, is it more powerful than in Chicago. It is a really live press. Studied from the newspaper standpoint, there is commendable enterprise and vigor in its conduct. Its every activity is fairly exercised. I often differ from its teachings, when at the same time I acknowledge its power. I have my own opinion, for instance, of the course it has taken as between the evangelical clergy and the clergy—or, rather, clergymen—posing as the evangelical. I have my own opinion of the course it has taken as between the Christian ministry and those who assail it. I have my own opinion, but I am not ready to make the assertion that the editorial corps of this city is one of marked ability and far-extended influence.

Confidently asserting of some is THE DAILY TRIBUNE. Strong, both financially and in editorial power, boldly, daring in audacity, radical, saying what it has to say in unmistakable terms, it moulds the sentiment of the Northwest to an extent scarcely equaled by any other single power. My own relations to this able journal have been of the most pleasant character. I have received from its conductors both official and personal courtesy which I am glad to acknowledge, and any substance I may find compulsion, for truth to offer, I cannot but feel will be received of evil feelings on my personal score.

Within the past few months THE TRIBUNE, without becoming a religious paper technically, has taken on a distinctly religious, or, if you will, a high spun" of religious sentiment. Of course I do not criticise. It is the right of the TRIBUNE, as it is for a Parker Earthen Ware if it wishes to be such, and it is for the people to say whether they will patronize it or not. Time will show. But when it comes into the editorial arena as a partisan it must expect and will not complain of honest criticism.

Last December Monday THE TRIBUNE had an editorial on "The scientific and theological world," which was as far as we can remember, one of the ablest articles that has appeared in the columns in fact, the invocation. So, doubtless, it was accepted as such by the majority of its readers. Others it chose to ignore. It has war between science and theology. In this it has taken the ground that the two are antagonistic. It has declared that science is progressive and theology is not. It has declared that the Bible is not to be taken as a scientific book, but as a religious book, and should not be criticised from a scientific standpoint. It has declared that the Bible is not to be taken literally, but that it is to be taken spiritually. It has declared that the Bible is not inspired, but that it contains inspiration. It has declared that the Bible is not infallible, but that it contains infallibility. It has declared that the Bible is not to be taken as a whole, but that it is to be taken piecemeal. It has declared that the Bible is not to be taken as a guide, but that it contains guides. It has declared that the Bible is not to be taken as a rule of life, but that it contains rules of life. It has declared that the Bible is not to be taken as a book of religion, but that it contains religion. It has declared that the Bible is not to be taken as a book of faith, but that it contains faith. It has declared that the Bible is not to be taken as a book of morals, but that it contains morals. It has declared that the Bible is not to be taken as a book of authority, but that it contains authority. It has declared that the Bible is not to be taken as a book of doctrine, but that it contains doctrine. It has declared that the Bible is not to be taken as a book of inspiration, but that it contains inspiration. It has declared that the Bible is not to be taken as a book of instruction, but that it contains instruction. It has declared that the Bible is not to be taken as a book of wisdom, but that it contains wisdom. It has declared that the Bible is not to be taken as a book of knowledge, but that it contains knowledge. It has declared that the Bible is not to be taken as a book of truth, but that it contains truth. It has declared that the Bible is not to be taken as a book of God, but that it contains God. It has declared that the Bible is not to be taken as a book of Christ, but that it contains Christ. It has declared that the Bible is not to be taken as a book of salvation, but that it contains salvation. It has declared that the Bible is not to be taken as a book of heaven, but that it contains heaven. It has declared that the Bible is not to be taken as a book of hell, but that it contains hell. It has declared that the Bible is not to be taken as a book of the devil, but that it contains the devil. It has declared that the Bible is not to be taken as a book of sin, but that it contains sin. It has declared that the Bible is not to be taken as a book of righteousness, but that it contains righteousness. It has declared that the Bible is not to be taken as a book of holiness, but that it contains holiness. It has declared that the Bible is not to be taken as a book of purity, but that it contains purity. It has declared that the Bible is not to be taken as a book of peace, but that it contains peace. It has declared that the Bible is not to be taken as a book of love, but that it contains love. It has declared that the Bible is not to be taken as a book of mercy, but that it contains mercy. It has declared that the Bible is not to be taken as a book of grace, but that it contains grace. It has declared that the Bible is not to be taken as a book of glory, but that it contains glory. It has declared that the Bible is not to be taken as a book of immortality, but that it contains immortality. It has declared that the Bible is not to be taken as a book of eternity, but that it contains eternity. It has declared that the Bible is not to be taken as a book of the resurrection, but that it contains the resurrection. It has declared that the Bible is not to be taken as a book of the judgment, but that it contains the judgment. It has declared that the Bible is not to be taken as a book of the kingdom, but that it contains the kingdom. It has declared that the Bible is not to be taken as a book of the crown, but that it contains the crown. It has declared that the Bible is not to be taken as a book of the throne, but that it contains the throne. It has declared that the Bible is not to be taken as a book of the power, but that it contains the power. It has declared that the Bible is not to be taken as a book of the glory, but that it contains the glory. It has declared that the Bible is not to be taken as a book of the majesty, but that it contains the majesty. It has declared that the Bible is not to be taken as a book of the dominion, but that it contains the dominion. It has declared that the Bible is not to be taken as a book of the kingdom, but that it contains the kingdom. It has declared that the Bible is not to be taken as a book of the power, but that it contains the power. It has declared that the Bible is not to be taken as a book of the glory, but that it contains the glory. It has declared that the Bible is not to be taken as a book of the majesty, but that it contains the majesty. It has declared that the Bible is not to be taken as a book of the dominion, but that it contains the dominion. It has declared that the Bible is not to be taken as a book of the kingdom, but that it contains the kingdom. It has declared that the Bible is not to be taken as a book of the crown, but that it contains the crown. It has declared that the Bible is not to be taken as a book of the throne, but that it contains the throne